

THE FIELD AFAR

DEVOTED TO THE INTEREST OF CATHOLIC MISSIONS

"DILIGENTIBUS DEUM, OMNIA COOPERANTUR
IN BONUM."—Rom. viii. 28.



"TO THOSE WHO LOVE GOD, ALL THINGS
WORK TOGETHER FOR GOOD."

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THE HARMONY OF RACES IN EAST HUPEH, CHINA.

FR. MASSIGNAN

FR. BELLI

FR. CASAGRANDE

FR. SIAS
[CHINESE]

FR. BENGEOA
(Photo from Fr. Eusebius Bengoa.)

THE FIELD AFAR is a diocesan mission organ, published bi-monthly. It aims to arouse and strengthen interest in the world-wide apostolate.

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THE FIELD AFAR is published by the Catholic Foreign Mission Bureau of Boston, with the approbation of his Grace, the Most Rev. Archbishop.

The Far East has become to-day a mighty whirlpool in which the errors and false doctrines of the whole world are seething. In the midst of this confusion of religions, the apostle must be as the "light of the world," a beacon set upon a rock ready to dissipate the shadows of three thousand years.

A. F. LIGNEUL.

* *

ORIENTALS in general have what they call the "cult of man." They scorn what is weak or common, but bow down to superiority. Thus, the self-sacrifice and heroism of the Catholic missionaries is not lost upon their intelligence.

* *

A PRIEST in Italy, who is doing splendid work for the cause of foreign missions, writes:

"I feel myself too much alone. I see how much more could be done. I see and understand how much more we Italians ought to do for this cause that is the cause of the Church, of the faith, and my work appears to me as the vain effort of a child, so much is the indifference of the immense majority of us."

This good priest's experience is not unusual, as the few actively interested in this country can testify. But his labor is not in vain. The effect of persistent effort will, with God's grace, drive deep into the truly Catholic soul; and there are goodly numbers in every country with an ardent desire to co-operate in the salvation of this world.

* *

The next best thing to laying down one's life for another, is to show others The Life that was laid down for them.

ALEXANDER BROU, writing in *Études* (Paris), says that the complaint is now frequently heard in Germany, America and England, that "no more interest is taken in missionary work."

This would imply that up to recently these countries had been quite active in promoting the world-wide spread of faith.

The complaint which Mr. Brou refers to is that Catholics of Germany, America and England do not take more interest in missionary work, and it is a good sign that such lack of co-operation is realized.

As a matter of fact, the missionary spirit is developing in all three of these countries.

They have had their home struggles, and have been preoccupied to the exclusion of the mission idea, but they are making rapid progress, and as German and English-speaking Catholics realize more fully the need, they will gladly respond to their evident duty.

* *

FR. DUNN, the New York Diocesan Director for the Propagation of the Faith, gives a splendid report for 1910, showing net receipts for the missions of more than \$100,000. Referring to this total he writes:

"The present offering of the diocese to the missions may appear a very large sum. Comparatively speaking it is. Very likely this will be the largest sum collected by any diocese in the Catholic world for the purpose, but it represents, after all, LESS THAN ONE CENT PER ANNUM FOR EACH CATHOLIC IN NEW YORK. It has been truly said that if each Catholic of the United States were to give FIVE CENTS A YEAR, there would be sufficient money to support all home and foreign missions. If every Catholic in New York would contribute TWO CENTS A YEAR, the total would be double the figures of the past year. And who would feel the giving, or what parish interest would be the sufferer thereby?"

* *

A bishop who lately visited this office requested several hundred prayer-prints to use as inserts in his letters to friends. The price, 25 cents a hundred, is certainly not prohibitive for a plentiful use of such inserts.

* *

IT will interest our missionaries now in Japan—many of whom read **THE FIELD AFAR**—to learn that a Protestant bishop from Tokyo, visited Boston within the last few months.

This bishop, Rt. Rev. John McKim, is reported to have given the following brief review of the history of Christianity in the Island Empire. It is a familiar recapitulation but will prove instructive to our readers:—

"Christianity was first brought into Japan," he said, "by St. Francis Xavier. At the end of 50 years it is said that the Christians in Japan were more than 2,000,000. Later the priests were driven from the country and their converts ordered to renounce their faith."

You will read that the Japanese are a fickle people, changing their religion as easily as they do their kimonos. This is not only untrue, it is cruelly unjust. Rather than renounce their Lord, thousands were crucified. For more than 200 years edicts were posted all over the land forbidding the people either to teach or to hear the forbidden religion, but when the Roman Catholic missionaries for the second time entered the land, about 50 years ago, they found 500,000* asking for baptism."

Bishop McKim refers thus to our present status:—

"Roman Catholicism is feared and dis-trusted (!) by the Japanese to-day, yet it claims the largest number of adherents among Christian converts. And there are many of them the descendants of those who were won by St. Francis and his monks."

He throws light on some of his own difficulties in these observations:

"I am sometimes humiliated by the question: 'Do you reach the higher classes; are any of the nobles in the church?' Well, we have quite a number of the nobility in the church, a great number of the high class."

The Imperial University of Japan is believed by the Japanese to have a higher standard than either Harvard or Yale, Oxford or Cambridge, and only last June a professor in that university said in a pamphlet written in English: "We cannot encourage the propagation of a religion that places its God above the emperor. The emperor must be supreme in the hearts and minds of the Japanese people."

* *

WE are always interested in *Le Croisé*, the 'Bulletin d'Action Sociale Catholique' of Quebec. The editor, M. Denault, LL.B., with whom we are in correspondence, has from the beginning manifested his interest in foreign missions and an anxiety to prove that our well-organized neighbor, the Catholic Church of the Province of Quebec, is not behindhand in cultivating the mission spirit.

In a recent issue *Le Croisé* says:

In the days when New France was a struggling colony, missionaries from the mother country did not hesitate to suffer danger and hardship in order to bring the Gospel to the savage inhabitants of this northern land. Franciscans and Jesuits, Sulpicians and priests of the Foreign Missionary Society, came in ever increasing numbers so long as the need for their ministrations lasted.

Has the zeal which animated these heroes of the church in France been transmitted to the sons of the Church in Canada? Have the children of the new world continued the noble traditions of the old, and shown themselves as eager for the spread of the Faith?

* This is evidently a misprint. 15,000 would be nearer the truth.—Ed.

The subject is an interesting one, and a study of the apostolate work done in the Province of Quebec during the last twenty-five years will show the extent of Canada's representation in the mission field.

The figures presented, which were arranged by the Rev. P. Hugolin, O.F.M., include two classes of missionary workers—those among the North American Indians and those among the heathen of distant countries.

While conscious that Canada itself, even more than the United States, presents a great area for home missionary effort, we are especially concerned with the contribution of Canada to missions in infidel countries.

We do not refer to material offerings, of which an admittedly small amount leaves Canada for the foreign missions, but to the priests, brothers and nuns who represent Canada 'en pays infideles.'

We find in Fr. Hugolin's list:

- 2 Oblates of Mary Immaculate in Ceylon.
- 3 Jesuits in Zambezi.
- 9 Fathers of the Holy Cross in Bengal (3 others are ready to go).
- 14 White Fathers in Africa (15 others are preparing at Quebec).
- 5 Franciscans in China.
- 4 Franciscans in Japan.
- ? Capuchins in Gallas, Africa.

In all about *forty men* have left Canada for the foreign missions.

The number of women is more gratifying:

- 33 White Sisters in Africa.
- 3 Sisters of the Immaculate Conception in China.*
- 100 Franciscan Missionaries of Mary in China, Japan, Burmah, Tunis, India, the Congo, Mozambique, Madagascar and Zululand.

About *140* of Canada's consecrated women represent her in the field afar.

While we readily admit that Canada at present is supplying more missionaries to the world-wide cause than we of the United States, the proportion is certainly small, probably less than one out of four hundred, and we are not inclined to applaud good Fr. Hugolin when he complacently says that 'these statistics need no comment,' and that 'New France has remained worthy of Old France, the great provider of missionaries on the shores of the world over.'

Catholics of Canada and the United States can and with God's help will do vastly more.

* This number has been increased.—Ed.



"How beautiful are the feet of them that bringeth good tidings and that preacheth peace."—Isaiah.

A MISSIONER'S PRAYER.

Ave Maria.

Fall, winning grace, with life-imparting shower,

Fall on my soul!

The sun, full-heavened bespeaks the late-ning hour—

Fall on my soul.

Lest parched fail the last uncertain seeds,
And for the destined oak yield hollow reeds.

Fall with increase where slumbers martyr-blood,

Revive its soul!

In death-dark lands be dew—be storm and flood!

To soul on soul;

Be blight and ruin to the harvest-thieves,
Where Hell struts lording amid alien sheaves!

Nor fail to gift this ease-besotted world

With one true soul...

One, one at last from God's high heaven hurled,

A saint! A soul

Moulded by Mary's hand to Jesus' shape,
Proving his Father God—no whit the ape!

Fall, winning Grace, fall on the breath of God,

Our human souls;

Be ruthless as the plough is to the sod—

Upturn our souls:

Set all things God-ward and show God in all—

Fall, and crash Heaven upon us in thy fall.

T. GAVAN DUFFY,

Paris.

Slave of Mary.

✱ ✱

"Kindly forget who it is that sends you this." These words, written as a postscript by one of our benefactors, are typical of the spirit which animates Catholics interested in the Propagation of the Faith. The motive behind such charity is clear,—and God will reward it.

THERE is a Catholic Mission Aid Society in Germany known as "Missionsvereinigung katholischer Frauen und Jungfrauen—Liebeswerk zur Unterstützung der Missionen."

"Its main object," says the *Catholic Fortnightly Review*, "is to help along struggling Catholic missions in foreign lands. The association is now spread through Germany and Austria and numbers among its patronesses and active members some of the best known representatives of the Catholic nobility in the two countries. The main bureau of the society is at Coblenz.

Besides helping the needy missions among the heathen, it also supports struggling home missions. It strives to establish an apostolate among the women of heathen nations, to secure the release of female slaves, and to establish and maintain charitable institutions for women and girls who desire to embrace Christianity."

✱ ✱

LINES SUGGESTED BY THE DECEMBER COVER-PICTURE OF THE FIELD AFAR.—(Sr. Catherine Buschman with some of her foundlings).

WITH many, I find myself thinking of the mission foundlings in China to-night, and of Sr. Catherine Buschman. Blessings on this good Veronica, offering the pure linen of her life to the suffering Face! Surely it has received His Image in return.

No poem, no sermon, no appeal is so touching as the little ones themselves. What happy gainers, in their loss of home and parents. Thrown out on the Broad Way they have wandered, in their innocence, into the Narrow Path—and here it is our duty to hold them.

Oh, the sight of them! Unknowingly they coax us to care for them, unconsciously they force us to love them. Oh, arms that complain of emptiness, here are children to fill you.

Oh, mouths that cry for "something to do," here is labor, indeed!

Oh, seekers of the Infant, He is ten times found in these wanderers—where are your offerings? Let the shepherds give as shepherds and the kings as kings.

Consider what you *can* do,—tell us what you *will* do?

Could you leave the little group without adopting in His Name at heart, just one of the helpless number? Take him along to heaven with you.

✱ ✱

If your heart is open to the call from heathen countries, pray that the missionary army of the Catholic Church may be increased by apostles from America. Our country is scarcely represented in that precious company of valiant soldiers.

KINDLY TRIBUTES.

A PRIEST writes:

"I congratulate you most sincerely on your publication. It strikes me as the best of any I know. It seems to me that one can say of it, what is said of prayer, one must either give it up or be converted."

FROM Ontario comes this pleasing message:

"I must truly say that the dear little messenger, THE FIELD AFAR, is very, very interesting indeed, but if it would only come a little oftener! I am always so anxious to read its contents."

"THIS noon," writes Bishop Berlioz, "I spent my recreation in your company, reading the latest issue of THE FIELD AFAR. A delicious, edifying and encouraging recreation it was indeed!

How happy I am to feel that this noble crusade is being pushed in the United States."

A MISSIONER from Africa, exiled from his flock, and now in this country to regain his health, writes asking us to send him THE FIELD AFAR, and adds: "It will be a balm to soothe my homesickness, for I keep alive only in the hope of getting back to my mission sooner or a little later." This is invariably the spirit of the Catholic apostle.

"THE FIELD AFAR," writes a prominent Boston business man, seems to me like a bright particular star in the firmament of Catholic endeavor, thought and philosophy; and my hope is that its lustre will never fade nor its present brilliancy grow dim through any cause. And that the hopes and aspirations of its author may be filled to fruition during the time to come, is the sincere wish of one interested in your work."

HERE is evidence of practical interest:

"I have read a copy of THE FIELD AFAR from cover to cover, and then I gave it to my friends to read and they too like it."

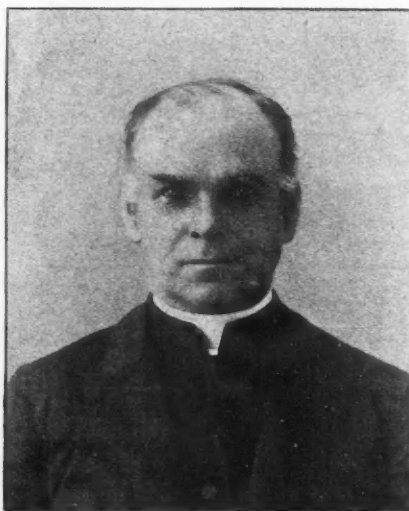
I would like to subscribe to it. So you will please find enclosed one dollar for same. I understand that it is fifty cents a year, and for the other fifty cents I wish you would send THE FIELD AFAR to some poor missioner out in Africa, who has no papers to read.

I have a little mite box here which I am trying to fill."

WE are grateful to the Editor of Le Missioni Cattoliche, of Milan, Italy, for a recent paragraph, praising the character of our work. We wish that we could publish THE FIELD AFAR as often as Fr. Manna issues his excellent paper, i.e. once a week.

AN acceptable gift is a dollar bill, to enable us to send THE FIELD AFAR to two more missioners. They seem to appreciate our message and to be consoled by the encouragement it affords.

FR. PAUL, in *The Lamp*, has taken up in earnest the propagation of the faith idea. This is but natural. A convert appreciates by contrast the blessings of the faith, and is anxious to share his gift with others. The deeper his gratitude, the wider is the field of his charity, which tends to embrace, as did the heart of the Master, all mankind.



THE LATE FR. McKEANY OF BONDVILLE.
(A Devoted Friend to the Foreign Missions.)

FULLY a hundred of our missioners have benefited in the past few years through the thoughtful generosity of the late Fr. Bartholomew McKeany of Bondsville, Mass.; and according to the provisions of his will they will be remembered again. In this issue we are reproducing a photograph which we feel that Fr. McKeany's beneficiaries, bishops and priests, will be interested to see. It will certainly suggest to them a prayer and the securing of many prayers for his soul.

Our several Missionary Publications and many others may be purchased from the leading Catholic Booksellers, or at the Diocesan office, 41 Malden Street, Boston. (Cathedral Precincts.)

Blessed Théophane Vénard

His life and letters are published under the title

A Modern Martyr

This book is in five thousand homes today, in all parts of the world. It is in many public libraries and listed as one of the most popular books in circulation.

Price 90 Cents Postage 10 Cents

A FEW weeks ago we received a subscription to THE FIELD AFAR through an Italian missioner, belonging to Hyderabad, India, from the Lombard Seminary (Milan), in favor of an Irish lady, residing in Switzerland, and married evidently to an Italian. (This reads like a will.)

Our correspondent writes in English:

"I am of the Hyderabad Mission, India, where I have been working for ten years. I am now at home to recover my health, which during the last four years has been much affected by malaria fever. Since coming to Italy six months ago, I have felt much better and I hope to go back to my dear mission in three months."

Some time ago, I saw your most valuable paper, THE FIELD AFAR, which I am sure will do much to awaken the interest of Catholics in foreign mission work and in the spreading of our holy Faith. I at once decided to write for a subscription.

I am acquainted with an Irish lady who lives in Lugano to whom I have shown a copy of the interesting paper. She begged of me to write to your Reverence for her subscription.

Please send me also a copy of your book 'Thoughts from Modern Martyrs,' and if available, some pictures of these martyrs and other holy missionaries.

With my best regards and wishing you great success in your good work, I beg to be

Yours most sincerely,
P. SANTAMBROGIO.

THE letter from Fr. Arsenius Mullin, which appeared in our last issue, brought a generous response, including two considerable gifts amounting to over \$800. Fr. Mullin will now be able to construct two small churches.

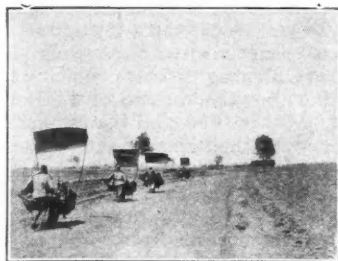
Among other offerings, and one which we were especially pleased to receive, was a remembrance from the College de Montreal, where Fr. Arsenius Mullin was a former student.

TO Father Bengoa, an Italian Franciscan in E. Hupeh, China, we are indebted for the charming photograph which appears in this issue. Father Bengoa hopes to build this year, or rather to rebuild, a chapel dedicated to St. Ann, and will be grateful for any offering contributed for this purpose.

MARIE AGNES.

TRANSLATED FOR THE FIELD AFAR,
By J. A. I.

AMONG Chinese cities, Canton and Macao share the honor of having been the earliest in touch with Europeans and their trading ships. Even at the close of the sixteenth century, Portuguese merchants were established in these cities. The English followed before long, and soon absorbed a large part of their commerce.



TRAVELLING IN OLD CHINA.

In the memory of many, this taking possession of the trade of the pioneers was called Chianhang, or the *Thirteen Shop-keepers*.

At the outset of our narrative, we notice a revival in the business activity of this even then great city of Canton, which was gradually recovering from the misfortunes occasioned by war with France and England.

Among the Chinese in Canton, there chanced to be a young man of very humble origin, who was endowed with a keen mind, great perseverance and immovable calmness,—characteristics of his race. His loyalty and honesty from the start made him sought by all the Europeans among whom he was thrown by various business enterprises.

This contact with civilized people afforded him great opportunities to make exhaustive studies in political economy and on the future of his race. He understood, in spite of his proud Chinese spirit, the backwardness of his nation in comparison with others; that its best qualities were as uncultivated ground which needed tillage. *Sing-Tai*, for such was his name, resolved to gain an intellectual culture, but according to European customs. He promptly applied himself to learn the English language, so as to write and speak it correctly. He listened, read and inquired. Thus was laid the first step of this studious young man's fortune.

One thing was still wanting. *Sing-Tai* saw and aimed at only material progress. His work, his business, brought him, after all, in touch only

with the exporters and shop-keepers, whose sole interests were the profits they could make in business transactions. These money-seekers had assembled from all parts of the world and their eager desire to get rich was the one inducement that brought them there.

In brief, our young Chinaman found nothing in these strangers to edify him, or to lift up his soul. He practised the religion of his forefathers, although he left out, little by little, its inhuman customs. But he failed to learn from the Europeans a love and thirst for truth.

Sing-Tai at the start established a small export business, and later a bank, which enjoyed good credit: and in time he was able to send his agents to all the cities on the coast.

When he had become 'the well-known banker *Sing-Tai*,' he was in a position to contract a marriage-alliance worthy of his considerable fortune, and in this important act he followed the habits of his race. The *mei-jin*, or intermediate agents employed, as was the custom in marriage contracts, chose for him a superior woman, endowed with all the qualities required of an accomplished young Chinese girl. The future Madame *Sing-Tai* was well skilled in the art of embroidery. She was past mistress in the making of tiny feminine shoes, and her grace in the manipulation of her fan was excelled by no other Cantonese. And what was of more importance, she had a good heart and a clear head, as the sequel of our story will show. She knew how to bring up with a firm though tender hand a large family with which she might be blessed, and she would make *Sing-Tai* happy.

The ideal wife being found, presents were interchanged, the marriage-day settled and the bride, adorned, painted and perfumed, was led with great pomp to the husband's home. A stately palanquin, attended by a squad of musicians, carried her through a quarter of the Chinese city, and then near to the half-European section, where *Sing-Tai* awaited her. The announcement of her arrival was proclaimed by the noise of fireworks. When the palanquin was opened, the young bride, as she alighted, made four genuflections before her new master, for the Chinese proverb is well established by custom: "*The young girl is obedient to her parents, the wife to her husband and the mother to her son.*"

The bride and groom then repaired to the altar of their ancestors, in the centre of the main room, to fulfil the prescribed libation, and from the

same cup to drink the consecrated wine. This decorated apartment gave evidence of the young banker's fortune. Rare pieces of furniture were there; low seats without backs, and small tables of equal height made of precious woods ornamented with exquisite inlaid work. On the walls hung artistic inscriptions, done by a noted artist. They contained the addresses of Confucius, maxims on toil, on integrity, and on the respect due to one's forefathers. The virtues depicted on the panels were, in truth, practised in the house of *Sing-Tai*, for the banker had not given up the religion of his race.

But every rich man should have at least two wives, under pain of being disgraced. His bride would be in truth the real wife, and the other would fill rather the place of a servant. *Sing-Tai* followed this custom, but after a few years, finding it necessary to leave Canton to superintend the establishment of a new bank in the north of China, he left his second wife



A MARRIED COUPLE.

in his native city, instructing her to take care of his old parents, while he himself settled at Chefoo in the province of Shantung, with Madam *Sing-Tai*, and the children already born of their union.

The eldest child died at an early age. The second, *Ahung*, is the subject of our story. Through her we shall become acquainted with her four brothers and sisters.

In 1888, shortly after the family settled in Shantung, the Franciscan

Missionaries of Mary landed at Chefoo. These nuns leased a poor Chinese dwelling next to the church. This house proved large enough for the sisters, but was altogether too small to harbor the orphans who, from the beginning, were put under their care.

It soon became necessary to find a larger building. In the Chinese street nearest the European quarter, they leased a suitable house, plain but roomy, and here awaited the construction of a convent. The property was owned by *Sing-Tai*, who had hardly been informed of the sisters' desire, when he graciously placed it at their disposal.

In the eighteen months during which the nuns lived in this house, they became more intimately acquainted with the interesting family of the banker, appreciating their natural goodness, and the loyalty of their hearts.

On his side, *Sing-Tai*, observed the new arrivals, and became friendly also with the priests. He said little, but gradually his heart was filled with admiration, and he gave to the mission continual proof of his esteem. *Sing-Tai's* purse was always open to the needs of the Franciscan Missionaries of Mary, and in making loans to them, great or small, he refused absolutely to receive any interest. Thanks to him, the children sheltered in the mission were saved many hours of suffering from poverty. The stores of the merchant furnished the asylum with all needed provisions, and the orders were often largely increased through the generosity of their benefactor.

In the meantime *Sing-Tai* became intimate at Chefoo with an excellent well-to-do Catholic family. Before long, these new friends were quite inseparable. Wives and children constantly met, while the heads of the families were often seen together. The Pagan at times accompanied the Christian to the Cathedral, where he assisted at Mass, always with the greatest respect. On these occasions he never failed to bow profoundly before the altar.

One day, toward the end of 1893, the doorkeeper of the Convent announced to the Superioress that Mr. *Sing-Tai* desired to speak to her. The Mother Superior received him, and, after many preambles and Chinese compliments, the banker, in perfect English, made known the object of his visit.

A Chinese lady of his acquaintance, married to a European, desired to place her daughter in a boarding-school, so as to have her brought up according to European customs. She had applied to the splendidly-

equipped Protestant college, where the daughters of foreign representatives in the Province were educated, and was told that children of *European parents only* were admitted.

"That is why," continued *Sing-Tai*, "I call on you. Will your answer be like theirs? I hardly think so. I also," he said, after a minute's silence, "had thought of placing my children in that college, but if they refuse to accept children of half European parentage, they would certainly refuse children of natives. I have three children whom I desire to receive a European training. If by accepting Chinese pupils you fear to offend the feelings of young ladies under your charge, I shall be perfectly willing to have mine drop their national dress."



MR. SING-TAI AND HIS SON, ATO.

This request of *Sing-Tai* was the first step toward a most desired end, for which the religious had offered earnest prayers. The Superioress accepted *Sing-Tai's* children immediately, and told him that she much preferred having them dressed in their national costume. It was therefore decided that the eldest of the children, *Ahung*, should enter after the vacation, and the younger ones as soon as they were old enough.

In your Communion, remember occasionally, at least, the vast multitudes among whom the Sacramental Christ has not yet lived.

If you are already a subscriber and feel that these pages are helping you to realize more fully the mission of the Church, and the sacrifices of present-day apostles, extend this influence to others—at least to one.

The Life of Father Judge, S. J.

(An American Missionary in Alaska)

Through the story of travel and adventures among the miners of Alaska runs the thread of a noble apostolic life that will appeal to all who read it,—to none more certainly and with better effect than to boys.

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THE BETROTHED.

The year 1894 was a trying one for China, especially in Shangtung, and the neighboring districts, which were, at the time, the theatre of war. The sons of the Celestial Empire soon learned, to their cost, that the Japanese army was better disciplined and armed than their own troops. To the self sufficiency and bravado of the first days succeeded a terrible panic. The city of Chefoo was put in a state of defence, and the native quarter became noiseless, while terrified, ragged, and wounded soldiers, some of them deserters, filled the streets, spreading dismay by exaggerated stories. Their reports were not altogether overstated. The danger to the city was serious enough. European men-of-war were obliged to enter the harbor, and guarantee the safety of their countrymen. A platoon of marines under command of an officer landed, and were quartered in the buildings of the Franciscan Missionaries, remaining there as long as danger lasted.

The marines were not the only guests of the convent during these troubled times. *Sing-Tai*, at the beginning of the war, had prudently confided his business to several European houses, honest and secure, who took charge of his warehouses and his banking affairs. Though determined not to separate from his family, he found himself compelled to do so on the announcement of the approach of the Japanese troops. He was sure of the good-will of the nuns, and he begged the Superior to receive his family and protect them. His request was granted. An apartment on the first floor of the convent was put in order, and during six months Madame *Sing-Tai*, her children and a few slaves, lived under the roof with the Blessed Sacrament.

The slaves of *Sing-Tai*, for all rich Chinese families have such, were treated as if they were his own children. The banker and his wife had purchased them when very young and reared them carefully.

The young son, *Ato*, five years old, from the day of his arrival won the love of the sisters by his innocence

and frankness. He seemed truly an angel,—so much so, that the Superior took him by the hand and led him to the chapel, to offer him to Jesus at the tabernacle. The child, who came for the first time to the convent, offered no objection and joyously smiled his thanks.

During his stay in the convent *Ato* was always a loving child; not at all petulant like his older sister, *Ahung*, the future scholar of the boarding-school.

The days passed slowly, alternating between sadness and hope. *Sing-Tai* came often to see his family and tried to hide from them his apprehensions. At length the horizon cleared, preliminaries for peace were signed, and little by little normal life was restored. The family of *Sing-Tai* returned to their spacious home and a new era of prosperity opened once more for the banker. Far from injuring his business the war had improved it. *Sing-Tai* felt himself fortunate. He never could forget the service rendered to him and his family by the Catholic missionaries. Whenever a fête or banquet took place in his house, the banker put aside a quota for the sisters and their orphans; and with implicit confidence he sent his daughter *Ahung* to school at the opening of the term.

The child was then seven. From her father she inherited not only a quick mind, trustworthy judgment, and a natural taste for civilization, but also a spirit and a tenacity which accounted for her many later struggles.

From the outset surprises awaited her; but, resolving to become European in her ways, she displayed no astonishment, and with Chinese cleverness applied herself to master all that she noted about her. Brought up until then by her mother and a faithful slave to believe in idolatry, she was astonished at the ceremonies of the Catholic Church. She soon began to see their mystic beauty and put constant questions to the sisters, to satisfy the pious curiosity which agitated her soul.

At that time, as to-day, one met at Chefoo children professing various forms of Christianity. There were Catholics, Protestants and schismatics. This sincere young Chinese soul soon made its choice. She was drawn by natural instinct toward the true faith of Christ. Only love and kindness could have made this proud nature give way. Example also had a strong influence. She watched attentively her Catholic companions, and found them better and more obedient than the other children she had known, and she strove to become like them.

Nothing seemed above her strength. Respect, obedience, punctuality, piety—all these qualities *Ahung* determined to practise. Now and then her struggles were severe. Two distinct natures were at war in her young soul. The one loved goodness and uprightness, and was inclined to virtue and sacrifice. The other was haughty, proud and imbued with Pagan ideas; and by a strange contrast, was at times deceitful. But the child had a strong will, a true affection for her teachers, and an ardent desire to please the Infant Jesus, to whom with fervent ardor she had given her heart. These motives helped *Ahung* during



SHRINES OF OUR LADY ARE IN MANY A CHINESE HEART.

many years, to master her passions and the susceptibility of her nature.

The gift of a rosary gave her extreme joy. Thenceforth it was a pleasure for her to repeat many *Ave Marias* at the feet of the Immaculate Virgin, and she displayed so much fervor in learning her catechism during these two years, that she obtained the prize for religious instruction.

Her studies of the Catholic faith were known to *Sing-Tai*, who gave them his approval. Shortly after his eldest daughter entered the convent, he begged the sisters to begin the education of *Ato*, his young son, and two

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An enthusiastic reader has so characterized

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An attractive little flexible covered volume of 120 pages, with illustrations of the three martyrs, whose thoughts are therein collected, Theophane Venard, Just de Bretenieres and Henri Dore.

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years later that of his younger daughter, the little *Wiking*. During his call on the Mother Superior, the banker frankly said: "I shall be very grateful if my children are taught the Catholic religion, and even if later they decide to adopt it." The Superior listened with surprise and delight, and wondered how it was possible that, with such opinions, the kind *Sing-Tai* did not ask to be himself baptized. *Sing-Tai*, however, was one of those who believe but do not dare to face the opinions of their fellow-men.

The banker was not to be the only victim of this weakness. *Ahung* must suffer also. "As to my eldest daughter," he said, "I regret that I am unable to give her this freedom, but it is useless to consider it. From her birth she has been betrothed to a Pagan, who will certainly not allow her to follow any religion other than his own. I cannot break this betrothal. Chinese customs are not like those of Europe, and I would not dare to take upon myself the consequences resulting from a contrary act, which might be most disastrous to my family. My other children are free to become Catholics, and I will place nothing in their way."

The sister's heart was full. Poor *Ahung*! Little caged bird! Who will break your chains, who will unbind your wings, and let you take flight toward those blessings that attract you?

The Superior had been in China many years and knew well the obstacles which would surround *Sing-Tai* should he break the betrothal of his daughter. She knew, too, that an official declaration is regarded in the Celestial Empire as equivalent to a marriage, and that should death overtake a promised husband, the unknown betrothed is considered his widow. The only relief would be found in prayer and the nuns were soon assailing Heaven. God alone knows what secret offerings, what unknown sacrifices were made by those saintly

souls, who, not content to have given their lives in His service, never ceased to offer holocausts for other souls.

At the start, *Ahung* did not perceive the difference that existed between her and her sisters and brothers. One evening, returning from a holiday with her parents, she threw herself sobbing in the arms of the sister, while her brother had come back radiant. "What has happened?" asked the Superior, much disturbed by the attitude of the two children. "*Ahung*, why do you cry?" The child was unable to answer, but *Ato* came forward and said, "She cries because my father told me that I could become a Catholic, but as for *Ahung*, it would be impossible at this time. 'She is betrothed,'—added the little fellow, in a mysterious tone, "and she will be obliged to wait until her future husband gives her permission to be baptized."

Filled with sympathy, the Superior quietly consoled *Ahung*, urged her to pray without ceasing to the Infant Jesus and to his Divine Mother, being sure that they would not refuse her a grace which must be so pleasing to them.

This trial was for the child the turning point in her life. She put no limit to her sacrifices. The thought of baptism gave to her soul wings, with which she mounted the difficult steps of perfection. From that time she deprived herself of an hour's sleep every morning, so as to assist daily at Mass, and she could be seen, wrapt in her thoughts, fervently imploring the Saviour.

The practice of prayer obtained for this young girl a tender devotion to the Blessed Virgin. Later, in her copy-book, a simple prayer was found, one which she had composed at this time and which she recited faithfully. The supplications of this simple heart reached Heaven, and after events proved that the Mother of God wished to mingle this innocent flower with those of brighter hue, the martyrs and virgins who in the year 1900 were to be offered to the King of Heaven.

Yet in spite of constant exertions, pride and envy occasionally excited in *Ahung* outbursts of ill temper.

As the daughter of a rich banker, of a man who had scornfully refused the office of mandarin, *Ahung* enjoyed many luxuries though she would quickly have sacrificed all to become a European. And, indeed, except for her complexion and the Chinese dress she wore, nothing marked the child of the Celestial Empire in this young girl, who spoke with ease and elegance French and

English, and had cultivated the music of the best. *Sing-Tai* had refused to subject his children to the barbaric Chinese treatment of cramped feet so that *Ahung* had also the free and supple gait of the European.

High marks were frequently given to her in preference to her European companions, and it was only with gentle tact that the sisters could teach her in all these matters the obligation of gentleness and humility.

The stubbornness of *Ahung* was also trying at times. One day, in the dining hall, she obstinately refused to eat the meat placed before her. The sister left the child, compelling her to remain in the room until she would have finished her meal. When *Ahung's* better mood had returned she discovered that she had to go by herself to the chapel, to repeat her evening prayers. At the feet of the Blessed Virgin the child burst into tears, which she failed to conceal, believing that she was there alone. In a dark corner, however, the Superior was praying. She rose and going to the girl made this soul, so dear to her, understand the merit of obedience and the giving up of one's own will. "This little sacrifice," she said, "might have obtained for you the grace of baptism." "Oh, Mother, if I had only known it," cried the eager child. "Indeed, I promise you to do better in the future."

She kept her promise. This word, *Baptism*, became to her as a star, a light, a goal so dear that nothing could keep her from reaching it. How, indeed, was she to obtain her wish?

(To be continued.)

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"He who comes to the aid of an apostle will receive an apostle's reward."

NOTES AND COMMENTS.

We should at least use as much activity and persistency in promoting the sacred interests of Christ as worldly men employ in furthering private affairs.

✱ ✱

IN our February issue, we should have included in the banner list of branches, that of St. Joseph's, Haverhill, Father T. J. Remy, S.M., Rector. This branch made the excellent return of \$413.20.

✱ ✱

SEVERAL FIELD AFAR readers have responded to our appeal for a 'missioner's subscription' to the *Pilot* and THE FIELD AFAR.

By special arrangement this combination of two foreign subscriptions is secured for \$2.00.

✱ ✱

THE 'Extension' Society has lately received two generous gifts amounting to more than \$100,000. Of this sum we are interested to note that \$90,000 is intended ultimately for the nucleus of a home missionary College and Seminary, where young men can be prepared for the more needy districts of this country.

Many vocations to the priesthood and to the religious life have come through reading the letters and lives of missionaries.



A SCENE FROM THE PASSION PLAY.
Enacted in the diocese of Coimbatore, India.

IN eight years the Society of St. Peter Claver, Rome, sent to the various African missions, \$100,000 in money, and goods to the value of \$40,000. During this time 584 slaves were ransomed.

This Mission Aid Society was founded in 1894, by the Countess Lédochowska, to aid various missionary orders working for the conversion of Africa.

Some of the members form what is called a religious Institute, and devote themselves entirely to this work. Persons living in the world, however, may become members, and are expected to give a small yearly offering, to pray for the missionaries, and to spread literature printed by the Society.

Branches of this interesting organization have been opened in almost all the large European cities, and its books and pamphlets appear in eight languages.

* *

LEON JOLY, the Canon, who provoked quite a controversy a few years ago about methods of Catholic missionary work, pays this just tribute to the missionaries themselves:

Before concluding my work let me state, as I have so often before, that I give the highest tribute of veneration, admiration and gratitude to all those apostles who have evangelized the Far East from the 13th century to the present day. Yes, to all,—from the Franciscans who faced the frozen deserts of Tartary to reproach the grand "Kahu" for his barbarous devastations and to preach Jesus Christ, to the generous priests of the Foreign Mission Society who fully gave themselves up to torture in the Camps at Seoul,—we owe the duty of recalling publicly and in the secrecy of our hearts, the touching ceremony of departing missionaries at the Seminary on the Rue du Bac. I, who, in my presumption perhaps, but also through my love for the innumerable souls who know not Christ, have dared to criticise their methods of evangelization, bow before them; I kiss their feet with profound respect; I pray for the day when the Church will authorize her priests to place the body of Jesus Christ our Saviour on their sacred bones.

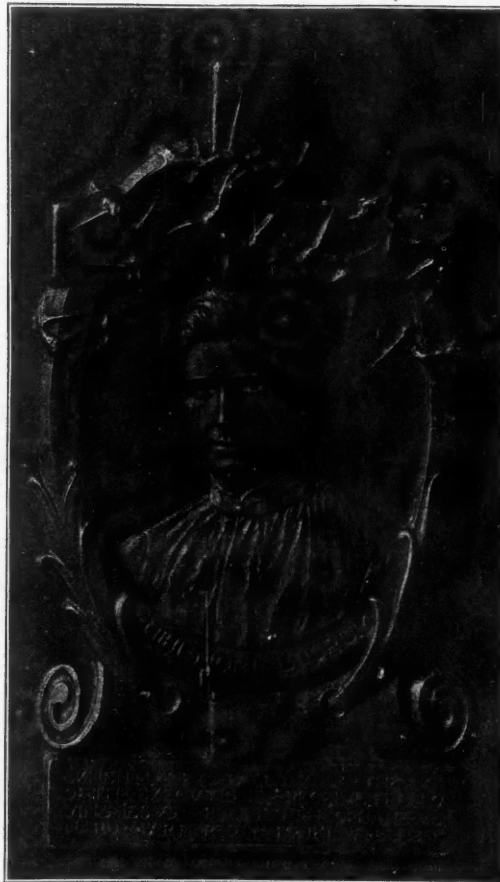
Whether from palace or from cottage, they gave unstintingly, intelligence, heart, youth, for the glory of God and the salvation of souls. There is not a conqueror, who, to satisfy his pride, has lavished the genius, the devotion, the heroism which they have given to make the true God alone adored where He is not known.

A great number, the triumphant legion of martyrs, have realized the ideal, than which Jesus Christ Himself has proclaimed by word and example, there is nothing greater. They, often after long years pent in the midst of privations, of labors, of untold dangers, at the invitation of the Divine Master, crowned a life of immolation, by the supreme offering of their blood shed in agony.

Holy martyrs of the Far East, pray for us.

A VÉNARD PLAQUE.

A WELL-KNOWN sculptor has modelled the portrait of our Blessed Martyr, Théophane Vénard. A number of casts have been received at our Bureau where they have been placed on sale. The cast is in a dull bronze finish and ready for framing, the dimensions being about 6½ x 5½ inches.



Reproduced from a cast prepared for the Catholic Foreign Mission Bureau.

The head and bust are in relief and the likeness is very successful. Under the figure are the words

Mihi-Mori-Lucrum.

(For me to die is gain.)

And on a panel at the base, is the following quotation:

"When my head falls under the axe of the executioner, receive it, O loving Jesus."

This charming souvenir of Théophane Vénard will be mailed, unframed, to any address on receipt of one dollar. Or it will be sent free to any one who secures ten new subscribers.

FROM THE FIELD.

CHINA.

WE learn, with much regret, that one of our mission correspondents, Fr. Fleureau, has died of heart disease in Canton. Fr. Fleureau was superior of the seminary and had spent twenty-nine years on the Chinese mission. Pray for his soul.

* *

AN excellent report comes from the little community of Canada nuns, Sisters of the Immaculate Conception, in Canton, China. These are the first fruits of the new congregation founded by the late Abbé Bourassa, and they number in China six. These are helped by 30 Chinese Virgins and have charge of establishments (including two infant asylums) containing 151 inmates. In the past year they have gathered and baptized 1,428 babies and have managed to baptize 1,673 others in their own homes.

* *

SANCIAN ISLAND, where St. Francis Xavier died in sight of China, is not far from our friend, Bishop Merel, at Canton; and the good prelate occasionally leads the pilgrimage to this favorite shrine. He did so on the saint's latest feast-day, and writes:

SANCIAN, Dec. 8, 1910.

"For eight days I have been a pilgrim at Sancian, having come here on the 3d of the month with two Chinese priests, another missionary, and about three hundred Christians, to celebrate the feast of the glorious patron of missions. Before the tomb of the great St. Francis Xavier, we prayed ardently for you and for all our benefactors.

What a joy it was to see united in the chapel three hundred Christians, all acclaiming the illustrious Francis! May this number be augmented on the occasion of the next pilgrimage. Father Thomas, who made the first converts to the faith at the cost of great suffering and danger, has left the island, but his successors continue the good work with the same zeal.

I am sending you some fern leaves, gathered from the mountain on which the chapel of the tomb is built. I touched the leaves to the ancient stone tombola which was set up in the year 1639, by the Portuguese of Macao, and which covers the spot where St. Francis was buried.

—J. M. MEREL.

JAPAN.

"IN Japan," writes a priest of Tokyo, "more than elsewhere, the missionary should unite in himself the self-forgetfulness, modesty and charity of the priest, with the bravery and nobility of the cavalier."

* *

AMONG those who suffered for the faith in Japan, at the close of the 16th and in the beginning of the 17th centuries, were some members of the Franciscan Order. From that time on the Franciscan's garb was not seen in Japan until four years ago, when the Very Rev. Wenceslaus Kinold and the Rev. Maurice Bertin were welcomed to his diocese by Mgr. Berlioz, Bishop of Hakodate.

A Japanese house was used temporarily, and in 1908 a house, and the sanctuary of a future church, were constructed on the outskirts of Sapporo. Several other Franciscans have since made their way to Japan, to take charge of two other missions.

The actual sphere of the Friars' work is quite removed from the place where Jesuits and Franciscans labored and suffered with fruitful results, and where the Christians kept the faith during centuries of isolation

* *

THE Japan Weekly Mail (a paper which is on file, by the way, at the Boston Public Library), quotes from the *Koe* of Tokyo, Japan, the substance of an article signed by "Sankasei," evidently a Catholic.

This article we reproduce in part:

"One constantly sees paragraphs in the Japanese newspapers urging Christians to change their tactics and, instead of trying to influence people by dwelling on future rewards and punishments, to confine themselves to discoursing on methods of saving mankind from the ills of this present life. The Protestant churches have responded to this demand, and have ceased to give prominence to the future life in their discourses. It is known to everybody that Japanese Christians have recently dropped out of their vocabulary such words as heaven, hell, the future life, eternity, and the soul, and talk only of character, home, society, self-reform and love. Now, there is no denying that the Japanese from ancient times have always been a worldly nation, showing strong attachment to this life, and stolid indifference to the future. The Japanese language and literature furnish abundant proof of this."

"The situation in Japan being as we have described it," continues the *Koe*, "ought we Roman Catholics to follow in the wake of the Protestants and conceal what the Bible and the Church have taught us respecting a future world? Most certainly not. Christianity comes here not to pander to all the depraved tastes of the nation, not to encourage it in its weaknesses, not to aggravate its maladies or intensify its worldliness. This is what Naturalism, Utilitarianism, Mormonism do." This is

what the mammon-worshippers and the preachers of the lower forms of animalism do. Religious teachers who follow this course are simply imitating the man of business who supplies the goods for which there is most demand. Men who have truths to proclaim, who know of a sure remedy for the ills of mankind, ought to aspire to play a higher role than that of the trader. Diseases are not to be cured by giving patients just what they crave for. To us it seems that all the evils from which the nation is suffering to-day, the corruption, immorality, extravagance, official untrustworthiness, and the general growth of crime resulting in the crowding of prisons all over the country are to be traced to the absence of belief in a future life."

* *

AFRICA.



FR. WITLOX.
With 'the princes of his people.'

FR. WITLOX, one of our Uganda (Africa) correspondents, says that if he did not get help from this office—and we send him very little—he could not do what he is doing at present. This is not very definite, but it affirms actual results. The missionary adds:

"O, if only the people in America were better acquainted with our mission how much good would result!

At present I am anxious to have printed a prayer book which I have translated into the native language. We ought to be able to give each boy a catechism and prayer book, so that when he leaves the school he will be able to keep up his knowledge of reading and religion. As our Bishop cannot spare us enough money to buy daily food, he can hardly be expected to undertake the printing of my book.

Silk Crepe Shawls, Kimonas, Table Scarfs, Doilies

and other embroidered articles may be found at the diocesan office. They are all from China and reveal the exquisite handiwork executed by native girls under the direction of Sisters of Charity. Call at 41 Malden St., and inspect these at your leisure

I am sending you a couple of photographs—one of the altar in our little church, the other of two of the native chiefs. Although they had never worn a scrap of cloth three years ago, they now dress in very elaborate style.

One of the chiefs lives five miles from our mission, and only a few yards from the Protestant station, yet his son was baptized by us and attends our school.

I hope to be able to give you a few more pictures later on."

* *

MONEY VALUES IN AFRICA.

[Our object in publishing these values at the present time is not so much to invite a special gift as to impress upon our readers that much can be done with little in the mission field. While we are always grateful for the offering destined to some particular need, we cannot urge too strongly the cause of a host of missionaries who must depend solely on their slim allowance from the Lyons Society. As the receipts of this and other mission aid societies increase, there will be a more generous distribution to these poor toilers who have no means of making known their needs.]

- 5c. will hire a brick-maker or a brick-layer for one day.
- \$1 will sustain the entire work of a mission for several days.
- \$2 will support a Pagan child during preparation for Baptism.
- \$3 will support a child for six months at the mission before First Communion.
- \$5 will pay for the adoption of a child; will support a child at school for one year.
- \$6 will cover the travelling expenses of five native women on a missionary journey in Uganda; is the cost of making 4000 bricks for a schoolhouse; is one day's pay to 120 brick-makers; or 30 days' pay to 4 brick-makers, at 5c. a day; will clothe 6 children for one year; will build a native house; will buy bread for six missionaries for two months.
- \$10 will support a female catechist for one year; will support a pupil for one year at school.

- \$12-\$15 will support a male catechist for a year.
- \$13.50 will buy a barrel of cement.
- \$15 will support a pupil in a training school for a year.
- \$20 will free a slave girl; will support a native seminarian.
- \$24 will support a leper for a year.
- \$50 will build a school; will support a school-master.
- \$60 will cover the travelling expenses of 50 native women for a missionary journey.
- \$100 will build a school and house for catechist; will build house for a missionary; will buy a mule or a horse.
- \$160 will support a nun in a leper house.
- \$200 will support a missionary for one year.
- \$400 will build a church.

In 1890, by a decree of the Sacred Congregation, it was established as a Central Seminary for the Latin and Syrian candidates for the priesthood. At present any student of India, with the consent of his Bishop, may join the philosophical or theological classes, when he has passed matriculation in a college and acquired sufficient knowledge of the Latin language.

About 114 young men are now enrolled in the institution.

The native clergy of Malabar are the most numerous in India, the census of 1901 giving their number as 1753. Holy Orders are conferred on candidates who have successfully passed the academical term. This year thirteen priests were ordained and said their first Mass in the Seminary Chapel, an event unique in the history of Catholic India. They will

young priests are well and happy and that they will do "wonderfully well as missionaries."

Bishop Joulain adds: "Just now they are learning Tamil."

This letter was followed shortly by one from Alfred who, entirely unacquainted with English a few years ago, now writes most acceptably.

THE Bishop of Jaffna, Ceylon, needs teachers for his college. He prefers a Society of Brothers, but those to whom he has appealed are unable to meet his desires.

We hope that these lines may fall under the notice of some one who can suggest a source from which to draw. A good idea of the situation may be gained from the following extract, taken from a letter written by Bishop Joulain to this country. This letter was probably not intended for publication, but a wider knowledge of the need will perhaps help to meet it. The Bishop's letter reads:

"In Jaffna, we have a large English College with about 500 pupils. Every one now wishes to study the English language; the great difficulty, however, is to find professors. We have a fair number of lay masters, but would like to secure four or five good professors—priests or brothers to conduct the whole establishment. The college is granted by the government and the buildings are in good order. The American Protestants have a college in the town and try their best to pervert our Catholics. Are not Catholics able to do what Protestants are doing?

To-day I write to inquire whether it would not be possible to find a society of brothers, who would be willing to take charge of our college. The Bishop is virtually responsible for all the expenses.

If you find any society ready to assume the work, let me know and, if necessary, I will give further details.

No society wishing to do something for the foreign missions will find a better field than Ceylon and Jaffna in particular."

✱ ✱

To delay co-operation in this work involves loss to a great cause and to yourself.

Postage stamps are acceptable for all remittances.

FOR YOUR SUBSCRIPTION send fifty cents in stamps, if you prefer; or a one dollar bill for two years. Why not, at the same time, suggest some possible subscribers whose hearts might warm to *The Field Afar*, and whose minds are large enough to embrace it? Why not give a subscription to your friend?

We hope to be able to send *The Field Afar* to every Catholic missionary who asks for it, or for whom it is requested.

To this end, an occasional dollar for a "missioner's subscription" will be most welcome.

SEND FOR A MISSION MITE-BOX.



THE NATIVE SEMINARY IN BEAUTIFUL MALABAR (INDIA).

INDIA.

"The Alma Mater" of the Malabar Clergy.

The beautiful Malabar country possesses one seminary, located at Putempally. This institution dates back to the 17th century when the Carmelite missionaries first landed in this country. It passed through vicissitudes incident to the times, but at last peace and prosperity returned to the Malabar Church, and many young men asked to be admitted to the seminary.

As the building was unable to hold a large number of students, a more suitable one situated at Putempally was secured. The transfer took place in 1866.

work for the conversion of the Hindoos.

FATHER BRUNO, O.C.D.,
Professor of Central Papal.
Putempally Seminary.

✱ ✱

OUR readers, at least those who followed *In the Homes of Martyrs*, will recall three young ecclesiastical students,—Basil, Valentine and Alfred Huctin,—whom the editor met at their home in Assais, the parish of Canon Eusébius Vénard.

Basil afterwards entered the Paris Seminary and is now a missionary in Tonkin. The others joined the Oblate Order and are both in Ceylon.

Lately we received a letter from Bishop Joulain, who writes that the

A BUDDHIST FESTIVAL.

By M. STEICHEN, M. A. (Tokyo).

The fourth of February is an unlucky day for the demons who have chosen Japan for their scene of operations. From time immemorial this day has been set for the casting out of devils from temples, palaces, and private houses; but more especially from temples, where the number is supposed to be larger. The ceremony is very interesting to watch.

The Buddhist priests, assisted by all the prominent citizens, form the exorcizing party. They first visit all the dark corners of the temples, crying loudly: "*Happiness inside, devils outside!*" They then throw great quantities of beans out of doors, this vegetable seeming to represent the expelled evil spirits. As the demons are legion, the beans resemble a heavy shower in the rainy season. Thousands of devotees, gathered near the temples, engage in a wild scramble to get possession of these beans as they are supposed to

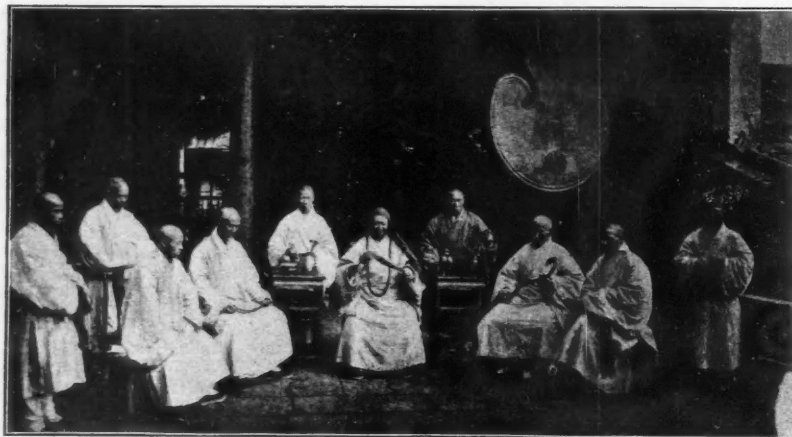
WHERE LADY POVERTY RULES.

OF Fr. Corre, the veteran missionary of Kumamoto, who died recently in Japan, Bishop Chatron writes: "You knew him without a doubt, for he has written thousands of letters to America. *Pauvre père*,—he died of insufficient nourishment after 35 years in the mission."

WHILE our sympathy goes out to needy missionaries who find the allocations of the Lyons Society inadequate, we feel also for the worthy members of the committees in France, who are striving to make a little go too far.

The Propagation of the Faith Society divides its gatherings yearly so as to allow to Bishops the support of ten dollars a month for each needy priest.

With this amount work can be pushed in some missions, but elsewhere, not much can be done. In Japan to-day, for example, prices of all kinds of commodities are steadily rising. "It is appalling," writes



BUDDHIST PRIESTS.

bring good luck when worn as amulets.

In private houses, the master performs the rite in the most serious manner, shouting the usual words, "*Happiness inside, devils outside!*" and casting away as many beans as he can afford.

Like every ceremony in Japan, this strange solemnity ends in a gay feast, during which time the devils are said to plan their revenge.

What waste of wealth in magnificent heathen temples! What waste of time in pagan adoration! Oh, if we could tell the losers of the false, the beauty of the true!

Bishop Chatron, "and the pleading of my priests is hard to bear."

And yet, with good will and slight sacrifice from Catholics throughout the world we could multiply the present contribution to missions by ten without impoverishing our works at home.

* *

We bring flowers to God's altar when we help to plant the seeds of faith.

There is no greater charity than to introduce our Eucharistic Lord just as we know Him, to those who know Him not.

A WEALTHY BUYER,—WANTED.

EVEN a struggling mission must at times make its appeal to the natural motive. Here is our friend Sr. Catherine Buschman,—an American nun, too, trying (at her Superior's request, we note) to dispose of an extravagant furnishing for *Vanity Fair*. We allow our correspondent to speak to our readers and we hope that through some one among them the attention of a customer may be drawn to this *bon marché*:

"Sister Superior asked me to speak to you about two pieces of Chinese embroidery we have on hand; we would be most grateful if you would dispose of them. This is their history:

Some Chinese officials had them made to present to the Empress of China. Her death occurring before they were finished, they were offered for sale. Some Chinese friends of the mission procured them for the Sister Superior to be sold for the mission. Perhaps some Museum would be pleased to have them. They are valued, one at one thousand dollars, (native currency, \$500), and the other at one hundred dollars (\$50). They are wall hangings, the largest measuring 18 feet in breadth and 3 feet high, with a handsome green and gold fringe 1 foot deep. The ground is red satin, covered with designs in gold, green and blue, with large characters in gold, wishing long life and happiness. It is decorated also with 163 small mirrors. The other is about 9 feet high and about 5 feet wide. It has on it 4 figures richly attired, typical specimens of Chinese art.

Yours in Christ,

SISTER CATHERINE BUSCHMAN.

THE Apostleship of Prayer edits monthly its attractive magazine, the *Messenger of the Sacred Heart*, which, we understand, has a wide circulation among the members of the *League*. It is good to note from time to time in the *Messenger* pages, strong references to the foreign mission spirit.

In the April issue the Editor alludes to the "*encouraging manifestation of Catholic Life in the United States*," as evidenced by the sums contributed through New York and Boston for the Propagation of the Faith.

He asks, "Are there no *Messenger* readers who feel the call from the Sacred Heart to consecrate their lives to foreign missions?"

The value of prayer is untold, and we have often felt that those devoted most to the Sacred Heart, should, if their motives are unselfish, be most devoted to the propagation of the faith, for the Heart of Christ broke for all.

Have you changed your address recently? In this event send the old as well as the new directions without delay to

41 MALDEN STREET,
BOSTON, MASS.

OUR YOUNG APOSTLES.



BOATING IN WEST AFRICA.

We are anxious to introduce THE FIELD AFAR to boys at college, in the hope that it will stimulate vocations. Are you interested enough in this idea to send us a name and a subscription?

* *

A THOUSAND MILLION HEATHEN.

50,000, and more, unbaptized, will pass to-day before the tribunal of the Sovereign Judge.

Without Faith,
Deprived of the Sacraments,
Destitute of Spiritual Aid.

In the last twenty-five years five hundred millions of heathen, men, women and children, have died unbaptized. We cannot redeem the past, but we can prevent, or at least, considerably diminish losses in the future.

* *

Pray for vocations to the foreign missions. Remember this intention at prayer and in your Communion.

* *

BISHOP FOLEY, in a recent letter which came from his diocese in the Philippines, remarks that his native priests will soon lose caste if they don't learn English. It seems that the younger generation, since English is taught in the schools, are inclined to look down on all who are less proficient than themselves.

* *

Our Mission Prayer prints and post-cards are making friends for the cause all along the line, from Boston to San Francisco.

* *

OUR friend, Father Fox, a young Marist priest on the Fiji Islands, has sent us a photograph of his new provincial, Father Nicolas, and himself. Father Nicolas has spent 21 years in Fiji, and will now be engaged in a wider field.

Referring to a renovated church at Wairiki, Father Fox writes that it was the first stone building on the

island. All the work was done by natives under the direction of a priest. This church was recently dedicated, and Father Fox accompanied the Bishop on this occasion. He says that all the native ceremonies were carried out in addition to those ordinarily supplied by the church.

Father Fox writes:

"Before we landed, a few of the biggest chiefs came aboard to offer the bishop some whales' teeth. This they did with long speeches of welcome and much clapping of hands. Then before our gig touched the shore, twenty young men were there to lift the boat (and passengers) on their shoulders and carry it to the middle of the village.

I shall not tire you with a description of the religious ceremonies. The blessing of the Church—the procession of the Blessed Sacrament—the Confirmation. Everything was carefully prepared and well executed. Practically the whole population approached the Sacraments. The piety and good behavior of the natives made one believe that he was in a good Catholic parish in Ireland, Brittany or Spain, and not in far off Fiji. Great credit is due to the worthy missionaries who formed such good Christians. The best known are the Rev. Fathers Denian and Bertreux, and their worthy and zealous successor, the actual missionary in charge, Father Fabian Terrien.



FR. NICOLAS, S. M. FR. FOX, S. M.
Two Marist Priests in the Fiji Islands.

The native feasts were Homeric. Recall to mind Homer's descriptions of the bullock and sheep roasted whole, etc., etc., and then divided up fraternally among all the people present, and you will have some idea of how native feasts are conducted. There were several thousand people there, and yet all got their share and none left hungry.

We were all loathe to leave Wairiki, but according to our programme we had to continue to Turmloc to open the church there. Turmloc church is entirely new. Built too, by the missionaries and their native Catholics, it reflects great credit on them. May that faith ever remain as strong and firm in their hearts, like the two churches at the blessing of which I had the honor and happiness of assisting.

T. Fox.

CAN we spare none of our youth for the Philippines? We have reason to believe that a call for volunteers would be heeded. There are generous young hearts in this country, and doubtless many a vocation to the foreign missions lies undiscovered. We must be generous, if we expect generosity from God,—and vocations for the work at home will increase proportionately as we send toilers into the field afar.

* *

"THE FRANCIS XAVIER CLUB."

This is the title of a boys' organization which meets on the second Sunday of each month in Roxbury. It is under the patronage of a Catholic gentleman and his wife, who throw open their home for the purpose; and it has the good-will of the parish priest.

The boys prepare papers on different subjects and are especially interested in missions. At the last meeting a paper on *St. Joseph* (the patron Saint of the parish church) was read by Herbert Harkins, and one on *St. Patrick* by Jas. Whittaker. Stereoscopic views of Japan were exhibited, and some musical selections filled in a useful and enjoyable meeting. Edward McLean is preparing a missionary paper for April.

* *

If you wish to spend a pleasant hour or so, send for "*Chinese Lanterns*," a book of short stories by Alice Dease.

* *

TO your Sunday-School class, read one of the Chinese Wayside Tales, after each lesson, if you have leisure time. If not, let each child read it for himself. Several of these charming stories are in pamphlet form, at five cents each. Nineteen of them appear under the title "*Chinese Lanterns*," attractively bound, at only fifty cents a volume.

* *

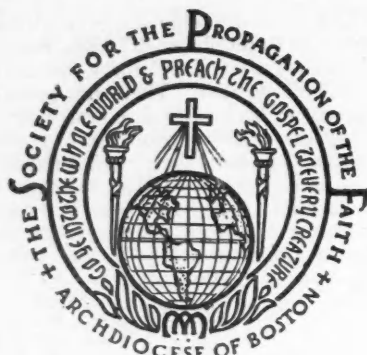
SEND FOR A MITE BOX;
LEAVE IT ON YOUR MANTEL;

Make sacrifice offerings and encourage others, to do likewise. God will bless you through the prayers and sacrifices of His missionaries.

* *

Is there a boy among our readers who loves God and souls enough to leave his home and country,—for good? We shall be glad to correspond with such a youth.

Boys or girls who are interested in our work for missions may be encouraged to write to Fr. Ignatius, who will answer gladly. They may ask questions or express ideas about the missions in general or about any particular country.



"Gather up the fragments that remain lest they be lost."—JOHN VI., 12.

THE prayers of our readers are requested for the souls of these benefactors:

Rev. B. McKeany,	Anthony Doherty,
Rev. L. P. McCarthy,	Elizabeth Grinnell,
Rev. P. J. Gormley,	Mary Flynn,
Bartholomew Flynn,	Mrs. Bridget Kenney,
Michael McCarthy,	Angus McAdam,
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Margaret Finnigan,	Mrs. Wm. Burns,
Francis Clarkin,	Mrs. Prendergast,
Terrence Clarkin,	Susan Caney,
Annie Clarkin,	Mrs. Theresa Canado.

WE much appreciate letters like the following, which give evidence of thoughtful zeal:

"I am about to make a change in my work and residence, and will not be able to be a promoter of the Propagation of the Faith any longer, but the good work will not suffer, for two of my friends, who are promoters now, have kindly consented to take my members. I have an average of 30 members, and I would be very sorry to be the cause of depriving the poor missionaries of that little support.

I shall always be interested in the society, and do what I can to help it."

* *

A NICKEL, PLEASE.

A nickel, Catholics of America, one nickel a month! Rich or poor, we can all give that much. A nickel—a car fare, the price of a Sunday newspaper, of one glass of—soda—for the propagation of the faith.

"A nickel?" retorted the first person I met, "I am quite willing, but what good will that do?" Ah! Drops of water make the great lakes, and if even one million Catholics would give a nickel a month, the total would be \$600,000. The good the Propagation of the Faith could accomplish with such a sum is inestimable.

"But," says the questioner again, "why should we trouble the infidels? It is no one's fault if they believe in false gods."

Because the infidels are our brothers, and they live in the darkness of heresy and corruption. The Gospel must be announced to them, and everyone who can aid in bringing them faith is morally responsible for their condition. No one, in honor and in conscience, can neglect to do something toward the propagation of the Catholic religion in pagan countries. It is the fault of the stay-at-home Catholic, therefore, if missionaries lack the means of carrying on the apostolate to which they have given their lives.

* *

Do you not wish to come into touch with Catholic Evangelization?

(a) Be an Ordinary Member in the Lyons Society of the Propagation of the Faith, *i. e.*, say a daily prayer for the missions,—"Our Father, Hail Mary, and "St. Francis Xavier, pray for us;" and give an alms of five cents a month or sixty cents a year. Or

(b) Promote the work. People are good but not all are thoughtful. Get and keep nine of your friends interested as members. Be a Promoter. Or

(c) Be a Special Member. If you cannot interest others, and if you have the means, enroll yourself and nine relatives and friends, living or dead, at the rate of ordinary memberships.

Or you may secure an ordinary membership in perpetuity for yourself, or for another, living or dead. An offering of forty dollars will enable you to do this.

ARCHBISHOP BOURNE of Westminster lately announced that "at a meeting of the bishops it was resolved that an organized effort, such as had been so successful in America," should be made in England to establish the Society for the Propagation of the Faith.

* *

FR. FRANCIS E. ROSS has been confirmed as National Director in England, of the Society for the Propagation of the Faith. We have read this announcement with much interest and are pleased to note the encouraging letters which Fr. Ross has received from the members of the hierarchy in England.

Better still, the Holy Father himself has sent to the Director in England, the following strong word of commission:

"The Vatican,

REVEREND SIR,

Our Holy Father Pope Pius X. has been informed that the Central Council at Paris of the Society for the Propagation of the Faith has commissioned you to establish Circles of Associates in the parishes of England, in accordance with the far-sighted plan whereby the association is already widely spread and strongly established both in Europe and some parts of America.

His Holiness, like his august predecessor, Leo XIII., regards this well devised Institution with special favor, as worthy of all praise, and he desires that you should enter upon an office of such importance for the welfare of this Association under the most favorable conditions.

Moreover, His Holiness is assured that in the exercise of such an apostolic duty you will receive as occasion requires, the counsel, assistance and protection of the Right Rev. Bishops of England. That the Almighty may bless your painstaking endeavors with the abundance of His graces, and that He may deign to reward your zeal with a plentiful harvest, the Holy Father bestows on you with all his heart a special Apostolic Blessing.

Taking this opportunity of assuring you of my esteem, I remain,

Your devoted servant,

R. CARD. MERRY DEL VAL.

To the Rev. Frances E. Ross, Delegate for England of the Society for the Propagation of the Faith."

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For 25 copies to the same address, at 35 cents a year.

For 50 copies to the same address, at 30 cents a year.

For 100 or more copies to the same address, at 25 cents a year.

Legacies should be made out to the Boston Diocesan Director for the Propagation of the Faith. Headquarters: Cathedral Residence, Boston, Mass.

MISSION LITERATURE NOTES.

AMONG several Chinese Catholic publications at our Bureau is one in which we are especially interested, because we can at least read the pictures. We refer to the Stations of the Cross, a page of which we reproduce for the benefit of our readers.

* *

MANY of our schools, academies and Sunday-schools are now provided with reflectorscopes, and we have had several applications for postcard views of the missions. In answer to the demand, we are sending to our missionary correspondents for an additional stock. Among these which have recently arrived at our office is a set of colored cards from China, which are unusually good.

* *

THE America Press will very shortly publish the third volume of "Pioneer Priests," by the Rev. T. J. Campbell, S.J. The first two volumes of this valuable contribution to the history of the early missionaries of Canada and United States have already taken a commanding position as authoritative narratives of the heroic workers of a group of glorious confessors and martyrs, whose life work seemed to be threatened with obscurity.

* *

THE Archbishop of Quebec has given a glowing commendation of Fr. Appert's *Pour la Foi*, the Life of Just de Bretenières, martyr of Korea. We recall a visit paid some few years ago to the martyr's brother, the Abbé Chretien Bretenières, who on that occasion referred most affectionately to his former classmate, Monseigneur Bégin of Quebec. The latter's recommendation will, we believe, do much to make known to Canadians this Apostolic life.

* *

A *Diplomatist's Wife in Many Lands*, is a book which ought to find a wide circle of readers. The author, Mrs. Hugh Fraser, a sister of the late Marion Crawford, writes in a charming, natural style her experiences in various countries, including Europe, America and the Far East. While the mission field occupies only a small portion of Mrs. Fraser's travel-territory, we are pleased to record a Catholic's impressions and have been especially interested in her visit to China, and her appreciation of conditions in that vast empire.

This work is in two volumes, clearly printed on excellent paper, illustrated with the author's photograph and bound in red cloth. The publishers are Dodd, Mead & Co., of Boston. The price of the two volumes is \$6.00.

THROUGH the kindness of Mr. W. D. Richards, a well-known Boston business man, we are to receive for the mission cause, all proceeds from the sale of a pamphlet, entitled "Fifty Years in the Church."

This brochure was prepared by the late Henry L. Richards, a converted minister, the father of our benefactor, as also of the Rev. J. Havens Richards, S.J.



處 一 十 第

在第十一座十字架前跪拜念經如前
此處發顯惡黨放吾主耶穌在
十字架上用大鐵釘穿透他的
手足。
我的靈魂你想一想你的救贖
恩主釘在十字架手足如何疼
痛又想十字架苦刑是如德亞
國那時極凶極重之刑罰。吾主
耶穌本來無罪受此苦難凌辱。

A LEAF FROM A CHINESE PRAYER-BOOK.

The late Mr. Richards was widely known in Eastern Massachusetts and revered by all who had the privilege of his friendship. After fifty years in the true Church, he wrote the edifying impressions contained in the pamphlet of which we write.

The price of this pamphlet is five cents. It is for sale at our Catholic book-stores or may be had at the Diocesan Office, 41 Malden Street.

* *

ONE of the many consolations in our work is the pleasure which THE FIELD AFAR affords to the missionaries themselves. If we could afford it, we would send the paper to every Catholic missionary whose name we receive.

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¶ For those who are ill at home,
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The flame that spreads intensifies. Charity that goes afar gains strength at home. Help the work at home, by zealous effort for the missions.

WE acknowledge from P. J. Kennedy & Sons, a little book of devotions—*Jesus All Great*, by Fr. A. Gallerani, S.J.; translated by F. Loughnan.

We have been especially interested in the chapter "Jesus Great in His Martyrs." Of their number the author hardly dares to give an estimate, but places it between twelve and nineteen millions.

He has made a passing reference to China, Japan and Cochin-China as a fruitful soil for martyrdom, and he goes back to the early persecutions for his inspiration. How few of our Catholic writers and speakers seem to realize that the nineteenth century witnessed heroism fully as great as that displayed by the martyrs of the Coliseum.

* *

A RECENT addition to the scanty stock of Catholic mission literature in English, is the *Life of Mother Marie-Hermine of Jesus*, a Franciscan Missionary of Mary, who, with six companions, was massacred in Shansi, China, July 9, 1900.

The Franciscan Missionaries of Mary are not yet forty years in existence, but they number more than four thousand and are widely spread. The growth has been unusually strong since the brave group whose experiences, bitter and sweet, as recorded, were climaxed by the shedding of blood.

This *Life* is more a brief record of these experiences than a biography. It is none the less welcome. The book has been printed by the Franciscan nuns at Quebec and the work is well done.

It has about ninety pages, with a generous supply of illustrations and is bound in red cloth, stamped in gold.

It sells for one dollar.

* *

WE are in receipt of a new book from France prepared by the Rev. G. André, S.S., formerly a professor at St. John's Seminary, Brighton. The title of the work is *Nouveaux Examens de Conscience et Sujets de Méditation*. This book is designed for the clergy of our time, and is adapted largely from Demen-thon's *Le Memento de Vie Sacerdotale*.



"WE CAN READ TOO."

(Photo from Uganda.)

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Ten new subscriptions will bring to you "A Modern Martyr,"—now in its fifth thousand. This book contains the charming letters of Théophane Vénard, who was martyred in Tonkin, February 2, 1861.

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